

*Theology vol. 9.*

# INSTRUCTIONS

T O

The Right Rev. RICHARD  
L<sup>d</sup>. Bishop of *St. Davids*,

*In Defence of* RELIGIOUS LIBERTY.

B E I N G

REMARKS upon his Lordship's  
DEDICATION, lately publish'd; with a  
COUNTER-DEDICATION, compar'd  
Paragraph by Paragraph with the Same:  
And humbly Inscrib'd to that Right Re-  
verend PRELATE.

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By JONATHAN JONES, *Esq*;

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*I said. Days should speak, and Multitude of  
Years should teach Wisdom.*

*But Great Men are not always wise, neither  
do the Aged understand Judgment.*

*Elibu in the Book of Job.*

---

L O N D O N,

Printed for R. WALKER at the *White-Hart*,  
without *Temple-Bar*, and sold by the Book-  
sellers of *London* and *Westminster*. Price 1s.

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TO THE  
CHRISTIAN READER.



N Excellent Prelate having publish'd a *Defence* of *Christianity*, begun and carried on with a *professed* *Defence* of *Persecution*; I could not but bestow some Attention on his most incomparable Dedication, as it is inscrib'd to so great a Name as the QUEEN; and not merely to her Majesty, but to the Regal Power itself, which she then exercis'd during the Absence of the King.

The Stile of this Performance was labour'd and stiff, but I wave the Pedantry of Criticism, and shall consider his Arguments alone. These were so forc'd and  
unnatural

unnatural, that I soon was in Pain for his Lordship's Reputation, for whom I have so tender a Regard : I was heartily willing to set him right, which I have accordingly done by the Turn I have given his Dedication, whereby his Lordship not only speaks Sense, but does also follow Nature.

To place this Affair in a proper Light, I have presum'd to draw a Counter-Dedication, which is likewise address'd to her most Excellent Majesty the QUEEN ; and being fond of his Lordship's Language, have exactly adher'd to it, as near as I could ; whilst by changing the Terms I have asserted a very contrary *Side* of the Question : And thus *another* Miracle is wrought, which may want his Lordship's Explanation ; for lo ! the *Bishop* himself now militates in Defence of Religious Liberty.

I heartily wish his Lordship would be so good a Friend to his own Interest as to make an honourable Option, and change his Dedication in the next Edition of his Book : I am sure that this which I have drawn for his Use, is best adapted to his Design, if he means to advance the Glory of the *Christian* Name, or the Credit of the *Episcopal* Office.

I would not offer this worthy Prelate my humble Advice without my ablest Reasons, and therefore I shall lay before his Lordship my Thoughts on this Matter, that he may know why I am of Opinion, that his late Dedication to her Majesty is neither an *Honour* to the Church, nor an *Advantage* to his Lordship.

He calls aloud upon the Royal Authority to draw the Sword of Vengeance, when he ought to remember, that *Prayers* and *Tears* are the only Weapons of the Church, nor should his Lordship use any other against *Woolston*.

He would have that Religion to be maintain'd by *Fire* and *Sword*, which his great Master meant to establish in *Meekness* and *Truth*, nor intended it should any ways prevail, other than by the Mercies of its Dispensation.

He comes to the QUEEN in *purpled* Pomp, and tells her Majesty he is a *Bishop*, that the Episcopal Authority may outweigh the Almighty's Ordinance, for he implores the Vengeance of the Secular Arm in the Cause of that God, who himself hath said, *Vengeance is mine, and I will repay it.*

And

And because his Lordship justly thought their Majesties had too much Discernment and true Religion to persecute Men for God's sake, therefore he implores the Royal Power to do this Execution for its own sake.

His Lordship represents, that Government cannot subsist if Religion be taken away, because of the divine Restraints on human Hearts, which he thinks are expected in vain from Laws and Motives *merely Political*.

His Lordship then should inform us, how Government subsisted for the first *Four Thousand* Years of the World, when only the *Jewish* Nation had *divine* Restraints, and all the People of the Earth besides obey'd the higher Powers, from Laws and Motives *merely Political*.

If he should reply they had Restraints upon them, which they receiv'd as divine, his Lordship will then equally advance *Imposture* and *Superstition* with *true* and *rational* Religion; from whence it will follow, that the Worship of *false Gods* is of the same Advantage to the *Higher Powers* as the Religion of *Jesus Christ*.

Thus his Lordship would vindicate the most rational Religion in the World by those

those very Methods and Arguments, which are us'd to defend the most *pestilent* Systems upon Earth.

His Lordship would have the King his Sovereign cease to be *Father of his People*, that he may become *Defender of the Faith*, and implores him to renounce that Protection, which is equally due to the Subject, as Allegiance is due to the Crown: This he desires, to the end that his Majesty may persecute *incredulous* Men, and force them, against their Consent, to become *Orthodox* Believers.

His Lordship represents, the King's Title to the Crown is founded on the Profession of *Christianity*, when he knows it proceeded from the Principles of *Liberty*, and has himself sworn, by the *Oath of Supremacy*, that the King's is entirely *independent* of the Church.

His Lordship poorly answers the popular Clamour, He mentions *that They who implore the Secular Arm against Infidels are Friends of Persecution*. He says indeed, that, *There is a real Difference between Arguments and Buffoonery, as also that licentious Invectives against the Founders of our Religion, and the Miracles which confirm the Truth of it, are no*

part of the Liberties of a *Christian* Nation.

This put me in mind of the Lord Chief Justice *Jefferies*, who explain'd away *Magna Charta*, as this holy Prelate quibbles away the *English* Liberties, when he calls us a *Christian* Nation. For when *Jefferies* interpreted that part of the *Great Charter*, where it is said, that no Man shall be *fin'd* but with a *Salvo contentemento suo*, he boldly declar'd the Legislature only meant *Petty Amercements*, for Contempts and trifling Offences, but never intended to restrain *Exorbitant Fines*, for Crimes, and Misdemeanors. As if Liberty and Indulgence were least allow'd, where they are most wanted, and our essential Privileges always to be understood by the narrow-soul'd Explanations of that corrupt Chief Justice, or this Bishop.

I think it an Insult upon the *British* Nation, that any Bishop, or Churchman whatsoever, should *dare to prescribe us Laws, or limit our Liberties*. A proceeding like this would have incurr'd an *Impeachment* in former Times, and Archbishop *Laud* was brought to the Scaffold, for Offences much less injurious to his Country. Will this Reverend Prelate set

up

up for an Oracle of Laws, and presume by his own Authority to declare what are *Liberties* in a *Christian* Nation.

No, there is a *dernier Refoit*, even from the Judgments of *Westminster Hall*, and the *great Council* of the Nation are only qualified to say *what Liberties belong to the Nation*; so that however terrible inferior Tribunals may shew themselves, the proudest Men that ever swell'd in Scarlet, have often *kneel'd* at the Bar of that most August Judicature, who are zealous for the Rights of the People, and will avenge their Cause on all that invade them.

The Prosecution carried on against *Woolston*, at the earnest Application of particular Prelates, plainly shews what Spirit they are of, and that they have little Sincerity when they declaim against the *Free Use* of *Irony* and *Ridicule*, in Contra-distinction to the *Liberty* of *serious* Arguments.

Because the Judgment which they solicited and obtained in *Westminster-Hall*, is this, *viz.*

“ CHRISTIANITY being Part of the  
 “ *Common Law* of *England*, ALL At-  
 “ tempts to subvert or overthrow *Chri-*  
 “ *stianity* must be *punishable* by Com-  
 B 2 mon

“ mon Law, because they tend to over-  
 “ *throw* the Common Law. ”

So that by this Judgment *All* Arguments against Christianity, whether *serious* or *ludicrous*, are *equally* Attempts to *subvert* Christianity, and consequently, to be punish'd *alike* by the Common Law.

Yet such is the Absurdity of this Affair, that the Excellent Bishop of *London* says in his *Pastoral Letter*, He is far, very far from being against *serious* Enquiry, which he thinks so far from tending to overthrow Christianity, that he is sincerely of Opinion, *the more freely it is discuss'd, the more firmly it will stand.*

And the *Bishop* before us asserts, there is a *real* Difference between *Arguments* and *Buffoonery*, but where is this *real* Difference, if he maintains the Crime and Punishment to be the same, as he actually does by promoting this Prosecution?

Observe what an essential Difference there is between the Judgment of the *Law*, and the Lord Bishop of *London*; one says, whatever *denies* the Truth of Christianity tends to *subvert* it, whilst the other maintains, and does verily believe

lieve, that *the more freely it is discuss'd the more firmly it will stand.*

Observe too the Bishop of *St. Davids*, with his *real Difference* between *Arguments* and *Buffoonery*, when they are *sentenced* exactly *alike*—I am afraid, in his Lordship's Phrase, this is only a *Nominal Difference*.

It is not the Punishment of Buffoonery that Men of Sense oppose, but they can never approve a Judgment, which if carried into a Precedent, must be a total Restraint upon all Religious Enquiries, and all Arguments in general on that Subject, whether *pleasant* or *grave*.

When any of my Lords the *Bishops* do thus declare against *Persecution*, whilst they are carrying on *this* Prosecution; or when they declare for *Liberty*, whilst they thus solicit such a general *Restraint*, all good Christians are highly concern'd and deeply affected, as they have a due Sense of that unblemish'd Integrity and *unviolated* Sincerity, which ought even to accompany the *Episcopal* Character.

For *Insincerity*, in the solemn Declarations of *Prelates*, is equally heinous even with *Perjury* itself, committed by *private* Persons.

And this is humbly offer'd to the grave Consideration of *all* my Lords the Bishops.

As the *good* Bishop of *St. Davids* asserts, the Royal Title is precarious whenever the Church is in Danger, it seems as if his Lordship thought all *Unbelievers* in a *Plot*, and that *Woolston* with his Friends were a Faction to bring in the *Pretender*.

For his Lordship maintains, that Infidels who hate *Superstition*, must naturally favour the *Pope*; and that because they declaim against *all Sorts* of Superstition, therefore they must approve the *worst Sort*, namely, the *Roman Catholick Religion*.

And as he could not wholly deny his good liking of *Persecution*, yet to soften that terrifying Word, his Lordship will have it to be only *nominal* in *England*, whilst he allows it to be *real* in the Church of *Rome*. Thus *Fire* and *Faggot* are *real* Persecution, but *Pillory*, *Fine* and *Imprisonment*, are only *nominal*. Nay more, because *Free-thinking* Christians condemn his Lordship's *Nominals*, therefore he says they must necessarily favour the *Realities* of Popery; so that it seems they have such a special Spite to *Pillory*,  
*Fine*

*Fine*, and *Imprisonment*, that in his Lordship's Opinion they would rather have *Fire* and *Faggots*. This is truly his Lordship's Doctrine, who *works* more Miracles than he *vindicates*.

His Lordship would make her Majesty's Learning to *preside* in the Debate between his Lordship and *Woolston*, tho' the Royal Authority is implored to *prejudge* the Controversy, which is an Insult to her high Understanding, and a Mockery of her illustrious Person; for he asks that Judgment from her *Knowledge*, which is before-hand awarded by her *Power*.

He commends her Care in informing the Minds of a numerous Royal Progeny; yet still this will not do his Lordship's Business, unless she enforces her Example by her Authority; and if she does not comply with his Demand, this *Embassador extraordinary* of Heaven threatens the QUEEN and Kingdoms with no less than the awful Judgments of an angry God.

On the whole, he seems to advance that *Superstition* and *Persecution* ought to be the Appendages of a Crown, as they are the *Labels* of a *Mitre*.

And having in the Beginning exhorted the QUEEN to *Persecution*, for the *King's* Sake, and her *own* Sake; so last of all,  
and

and in the Conclusion, he exhorts her to the same Proceedings for *God's* Sake, and her *Soul's* Sake. He promises her Majesty (by what Authority I know not) that if she observes his Directions, she shall have distinguished Rewards, and peculiar Blessings from the hands of a bountiful God, whose Decrees are pronounced, and whose Favours dispensed absolutely and determinately by this very Reverend Prelate.

Such being the Nature and Tendency of his Dedication, I trust his Lordship will have Reason to expunge it, and instead thereof to offer up mine to her Majesty.

The QUEEN must undoubtedly relish his Doctrine very ill, if we consider her frequent and pious Interpositions at Foreign Courts in behalf of *unhappy* Men, *distressed* for their *Religious* Opinions. And certainly those Princes, with whom she prevents Persecution *abroad*, would think it very extraordinary her Majesty should approve Persecution *at home*; in which case, very probably they might justify their own Proceedings by her Majesty's Example.

The Crown has also very lately established a noble Foundation at *Bermudas*, for the Propagation of the Gospel; and if *Tyranny* must maintain it here, *what*  
can

can advance it there? for the *Indians* will never be so stupid as to abandon *human Feeling*, when they judge of *Divine Revelation*; and their present Condition is a much more eligible State than Conversion on any such Terms; for all Men had better be *Savages* than *Slaves*; and whilst Christianity, by the Cruelties of wicked Men, is against *Liberty* and *Happiness*, it has but a poor Recommendation to *Favour* and *Esteem*.

Besides, if his Lordship's Doctrine be allowed, their Majesties had better have erected a *Court of Inquisition* than a *College of Learning* at *Bermudas*; because if every Man by Law ought to believe, what Necessity have they for Doctors to convert him? since it is absurd to persuade Men to receive what they must be punished if they reject, and undoubtedly *Hanging is the shortest way with Dissenters*.

But not to forget my very good Lord the Bishop.

Every one allows his Lordship had *secular Views*, as well as *spiritual Advantages*, when he labour'd for the Service of the Church.

And why should not I have the same, when I labour for the Service of his Lordship?

I do therefore, in sure and certain hopes that his Lordship will be very soon created Archbishop of *Dublin*, put in my Claim to be Dean of *St. Patrick's*, upon the first Vacancy that happens.

For I am truly of Opinion, that I have as much Right to succeed the *merry Doctor Swift*, as his Lordship to succeed the *learned Dr. King*.

So that it is plain, that our abilities bear a due Proportion to our expected Preferments.

And thus recommending it to their Consideration, who serve at the altars of the God of Peace, I present them with this Dedication and Counter-project, fairly set in Opposition, Paragraph by paragraph.





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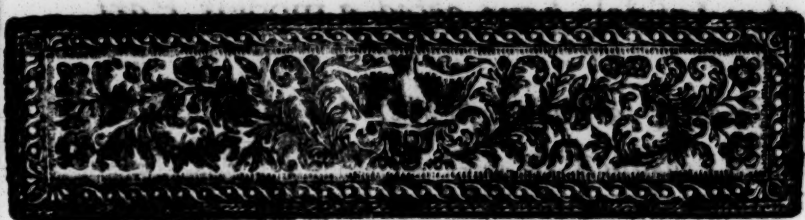


TO THE  
QUEEN-REGENT.

MADAM,



*Most humbly beg your Majesty's Acceptance of the following Vindication of the Miracles of our blessed Saviour, which I now put under your Patronage, not merely as a Christian, but as a Bishop of the Church of England, with an Heart entirely devoted to the Honour of our common Lord and Master Jesus Christ, and to the King's and your Majesty's Service: For what is now presented to your Royal View, is an Apologetical Defence of our holy Religion, against one of the most virulent Libels on it, by an Apostate Clergyman,*



T O T H E  
QUEEN-CONSORT.

MADAM,



Most humbly beg your Majesty's Acceptance of the following *Vindication* of the *Liberties* of our happy Constitution, which I now put under your Patronage, not merely as an *Advocate*, but as a *free-born* Subject of that Crown you adorn, with an Heart entirely devoted to the Honour of our common Country and People, the *British Nation*, and to the King's and your Majesty's Service : For what is now presented to your Royal View, is an Apologetical Defence of our unvaluable Liberties, against one of the most Virulent *Libels*

gyman, that has appear'd in any Christian Country, and in Comparison of which, other Infidels have acted a modest Part.

*Indeed a more proper Occasion cannot possibly happen in any Nation, where Christianity is establish'd by human Laws, to invigorate the Zeal of the Magistrate, in putting those Laws in Execution against so flagrant a Sort of Profaneness, that tramples with such Indignity on the Grounds of the Christian Faith, and to convince the World, that the Minister of that God, who is so highly affronted, bears not the Sword in vain.*

*And certainly the Higher Powers have great Reason to exert their Authority, since it is no less evident from constant Experience, than from the Nature of the Thing, that Religion is the firmest Support of Government, as it lays those Restraints on the Hearts of Men, which in vain are expected from Laws and Motives merely political. And more especially does the Obedience, requir'd by Christianity to the Laws and Constitutions of every Country, take an entire Possession of the Consciences of Subjects, not only under the Penalties of human Laws, but the much stronger Impressions of a future Sentence,*

*bels* on it, by an ——— *Prelate*, that has appear'd in any *free* Constitution, and in Comparison of which, other *Persecutors* have acted a *charitable* Part.

Indeed a more proper Occasion cannot possibly happen in any Nation where *Liberty* is establish'd by *common* Laws, to invigorate the Zeal of the Magistrate, in putting those Laws in execution against so flagrant a sort of *Persecution*, that tramples with such Indignity on the Grounds of the *British* Constitution, and to convince the World, that the *Guardian* of those *Rights*, which are so boldly *invaded*, bears *not the Sword in vain*.

And certainly the *Higher Powers* have great Reason to exert their Authority, since it is no less evident from constant Experience, than from the Nature of the Thing, that *Liberty* is the firmest Support of *Religion*, as it obtains that *Assent* from the *Minds* of Men, which in vain is expected from Laws and Motives merely *Tyrannical*. And more especially does the Obedience, requir'd by *Christianity* to the Laws and Constitutions of every Country, take an entire Possession of the Consciences of Subjects, when the *Christian Religion* is truly believed and rightly understood, which never can be  
done

*Sentence, that has a strict Connexion with Eternity, to be decisively pronounc'd by the King of Kings.*

*As therefore they that labour so industriously to root out all Sense of Virtue and Religion among us, do by unavoidable Consequences sap the Foundation of all Government, so they who are thus warmly engaged in subverting the Christian Religion, most happily established by Law in these Kingdoms, and are so very active in propagating Infidelity, do in the last Resort not only insult the Royal Title of Defender of the Faith, but undermine the undoubted Right of his Majesty and his Royal Family to the Crown of these Realms, as it is founded on the Profession of Christianity reform'd, and now legally settled among us. Therefore Persons of that Character, may well be consider'd as equally false to the Author of our Faith, and to the present Government; for nothing is more demonstrable than that those Adversaries of the Christian Religion, who are  
now*

done, without *unlimited* Freedom of Enquiry, since whatever is restrain'd, can never be debated ; and that which *must* not be examin'd, is not to be understood ; so that all the Higher Powers, who expect a due Obedience from divine *Restraints*, must convince the People, that such Restraints are *divine*, or they cannot expect to be *duly* obey'd.

As therefore, they that labour so industriously to root out all Sense of *Liberty* and *Virtue* among us, do by unavoidable Consequence sap the Foundation of *true Religion*, and thereby remove the only *divine Restraints*, which are laid on the *Hearts of Men*, in *subjection to temporal Government* ; so they who are thus warmly engag'd in subverting the *British Constitution*, most happily establish'd by *Laws* and *Oaths* subscrib'd by *King* and *People*, and who are so very active in propagating *Persecution*, do in the last Resort, not only insult the Royal Title of *Father of the People*, but undermine the undoubted Right of his Majesty and his Royal Family to the Crown of these Realms, as it is founded on the *Principles* of LIBERTY, restor'd by the happy Revolution, and now legally settled among us. Therefore Persons of that Cha-  
D racter

now so busily employ'd in infusing Doubts into some weak Minds, in giving an Indifference and Coldness to other well-meaning Persons, and in making others that are viciously inclin'd actual Profelytes to Infidelity, are pursuing such Methods as have a natural Tendency to introduce Confusion, and thereby betray us into POPEERY, which is a Complication of Errors; the Profession of which is no less inconsistent with his Majesty's most rightful Title to the Crown, than with our Established Religion. And therefore, in a just Sense of that Allegiance which is due to the King, and for the Security of your Majesties, and the Royal Family, and thereby of the Publick itself, as well as out of a deep Concern for the Honour and Preservation of our most holy Faith, the ensuing Treatise is now offer'd, under your Majesty's Protection, to the View of the Publick; which I wish were as worthy of your Royal Favour, with Regard to the Management of the Controversy, as it is to the Subject itself; a Controversy of that Importance, as to determine, whether the Christian Religion stands upon a firm and rational, or a Chimerical and Enthusiastical Foundation; a Controversy that affects  
our

rafter may well be consider'd as equally false to the Author of our Faith, and to the present Government. For nothing is more demonstrable, than that those Adversaries of the *British* Constitution, who are now so busily employ'd in infusing Doubts into some weak Minds, in giving an Indifference and Coldness to other well-meaning Persons, and in making others, that are *tyrannically* inclin'd, actual *Profelytes* to *Arbitrary Power*, are pursuing such Methods as have a natural Tendency to introduce *Slavery*, and thereby betray us into P O P E R Y, which is a Complication of Errors; the Profession of which is no less inconsistent with his Majesty's most rightful Title to the Crown, than with our established *Liber-ties*. And therefore, in a just Sense of that Allegiance which is due to the King, and for the Security of your Majesties, and the Royal Family, and thereby of the Publick itself, as well as out of a deep Concern for the Honour and Preservation of our most *happy Constitution*, the ensuing Treatise is now offer'd, under your Majesty's Protection, to the View of the Publick; which I wish were as worthy of your Royal Favour, with regard to the Management of the Controversy, as

our All, our present Tranquility, and our Prospect of Immortality.

*It may reasonably be hoped, that the Publication of this, and other Discourses of the like Nature, may, besides putting a Stop to the Progress of Infidelity, contribute likewise to the silencing of that groundless Calumny, which has been cast on those who implore the Magistrates Assistance in the Execution of Laws against Blasphemy and Profaneness, namely, that such Persons are Friends to Persecution; for they are so far from distrusting their Arguments offer'd for Christianity, that they are ready to consider any Objections propos'd with Decency, or indeed with Indecency, in the present Instance. But they cannot be induced to think, that there is no real Difference between Arguments and Buffoonery, or that licentious Invectives against the Founder of our Religion, and a professed Ridicule of those Miracles that confirm the Truth of it, are any part of the Liberties of a Christian Nation,*  
*or*

it is worthy of *that Favour, with Regard* to the subject itself; a Controversy of that Importance, as to determine, whether the *British* Constitution stands upon a Firm and *Real*, or a Chimerical and *Nominal* Foundation; a Controversy that affects our ALL, our present Tranquillity, and our latest Posterity.

It may reasonably be hoped, that the Publication of this, and other Discourses of the like Nature, may besides the putting a stop to the Progress of *Persecution*, contribute likewise to the *silencing* of that *senseless Outcry*, eccho'd by those who *implore* the Magistrates Assistance in the Execution of Laws against *Liberty* and *Enquiry*, namely, that such Persons at the very same Time are Friends to *Freedom*. For, *Madam, they are so far from trusting in their Arguments offer'd for Christianity, that even when they offer them, they endeavour effectually to deter all Men from answering them, whilst they implore the Civil Magistrate to sheath the Sword of Vengeance in the Heart of Religious Liberty, and make it equally terrible to propose Objections with Decency, as with Indecency, since they take the Judgment into their own Hands, of whatever is decent*

or

*or are the only Libels that are not cognizable by a Christian Magistracy \*. In such Circumstances the Clamour of a Nominal Persecution can only be rais'd by those, who in Consequence of their own Infidelity, and their wicked Diligence in spreading that Infection, are bringing in upon us the real Persecutions of the Church of Rome, who likewise, whilst they rail so plentifully at the most rational Religion in the World as Superstition, give great Advantages towards restoring the insupportable Superstitions of that Communion. These are Persons indeed that appear in Favour of unbounded Liberty, but God grant it may not terminate in absolute Slavery. And it is certain that cannot be a Legal Liberty, which is so inconsistent with the Reverence due to our Laws, and the just Authority of our present Government.*

*Whilst the King is adjusting abroad the Rights of Europe, and tho' prepar'd for War, is establishing the Peace of his Kingdoms, your Majesty will vouchsafe in any vacant Intervals, to relieve your sollicitous*

*\* For a full Answer to this Paragraph, see the Introduction.*

or indecent, and contend for Laws that will punish whatever they condemn. In such Circumstances the Knavery and Nonsense of a Nominal Persecution, can only be devised by those, who in Consequence of their own Cruelty, and their wicked Diligence in spreading that Infection, are bringing in upon us, the real Persecutions of the Church of Rome; who likewise, whilst they do frequently advance SUPERSTITION, as the most rational Religion in the World, give great Advantages towards restoring the insupportable Superstitions of that Communion. These are Persons indeed that appear in favour of Arbitrary Power, but God grant they may not establish Absolute Slavery; and it is certain, that cannot be a Legal Power, which is so inconsistent with the Reverence due to our Rights, and the just Liberty of our present Constitution.

Whilst the King is Adjusting the Rights of Europe, and, cautious of incurring an expensive War, is establishing the Peace of his Kingdoms, your Majesty will vouchsafe, with assiduous Care, to advance the Liberties of Britain, to stand as the divine Palladium of our happy Constitution, and preserve the Bulwarks

*Cares for the Publick with the present Dispute, and to preside as Arbitres in it, for which you are so well qualified by your uncommon Attainments in Religion and Learning: I leave to others the Celebration of your Political Virtues, your Application to Publick Affairs, and your Sagacity in the Conduct of them, during his Majesty's Absence. But I shall, more agreeably to my Function, recommend to a degenerate Age, your Majesty's great Example of Conjugal Fidelity and Affection, and of a zealous Care to form the Minds of a numerous Royal Progeny to such a Sense of Virtue and Religion, as may render them the Ornaments and Blessings of the coming Age.*

*And that so excellent an Example may have the more diffusive Influence, your Majesty's Authority will justly contribute to enforce it, by stemming that Torrent of Vice and Profaneness, which is broke in upon us, and threatens us with the Judgments of God, Subversion of all that is dear and valuable to us. But God has rais'd up Constantines and Theodosius's  
for*

warks of our Happiness, that the Beast of Persecution, big with Ruin and Confusion, may never enter our Walls, nor Fire and Sword lay waste our Provinces. For this, your Majesty is happily qualify'd, by your high Station, and prevailing Influence in the Court of our *August* Monarch. I leave to others the Celebration of your numerous Virtues, your Application to publick Affairs, and your Sagacity in the Conduct of them. But I shall, more agreeably to my Character, recommend to an *arbitrary, overbearing* Clergy, your Majesty's great Example, and zealous Care in forming the Minds of an illustrious Royal Progeny to such a sense of Liberty and Virtue, as by their *powerful* Protection of *unfetter'd* Truth, and princely Encouragement of *generous* Freedom, may render them the Ornaments and Blessings of the coming Age.

And that so Excellent an Example may have the more diffusive Influence, your Majesty's *Authority* will justly contribute to enforce it, by stemming that Torrent of *Error* and *Persecution* which is broke in upon us, and threaten us with the utter Subversion of All that is Dear and Valuable to us. But as God has raised up Princes and Hero's, for the  
Benefit

*for the Benefit and Security of his Church,  
 so has he appointed Helena's and Eudocia's  
 to be Nursing Mothers of it, and there-  
 by to become Instruments of his Glory.  
 And indeed the learned Empress, now last  
 mention'd, had the peculiar Honour of a-  
 dorning, with her own Royal Pen, those  
 Miracles of our Lord that are now revi-  
 led by Infidels; a Work, in which even yet  
 she shines with an immortal Lustre.*

*And*

Benefit and Security of Civil Liberty among us, so has He appointed them *Queens* and *Consorts*, to be the *Nursing Mothers* of Religious Freedom; and even our own illustrious Queen *Elizabeth* had the peculiar Honour of establishing, with her Royal Hand, those *Rights* of our Country, which are now reviled by *Ecclesiasticks*; a Work wherein she will ever shine with an immortal Lustre.

And as your Majesty greatly despis'd, and nobly rejected an Imperial Crown itself, when Superstition and Persecution were the fatal Appendages of that Dignity, so have you been advanced to your present Royal Station, by the good Providence of God, in Concurrence with the generous Desires of a brave People, who Elected the House of *Hanover* from all the Princes of the Continent, as best of all qualified to make this Island happy, and preserve the Rights of *Britain*, both *Sacred* and *Civil*.

In this your high exalted Station Your Majesty has no such Conditions annex'd to your Power, nor is your Majesty compell'd to do the low Drudgery of lazy *Ecclesiasticks*, or to connive at the vile Iniquities of a corrupt Clergy.

This

*And as your Majesty has been advanc'd, by the good Providence of God, to your present Royal Station, for the Preservation both of our Church and State, so are you perfectly appriz'd, that the Opportunities afforded by that Station, of more eminently promoting the Glory of God, and the Good of the Publick, are the noblest Advantages of Secular Greatness, since, however elevated it may be, it is otherwise of a transient and short Duration. But the true Use of these high Advantages extends to a future State, wherein they will be principally distinguish'd, who have themselves arriv'd at confirm'd Habits of Virtue and Piety, and have kept up a just Sense of them in others; who have supported, by their own bright Examples, and well-employ'd Authority, the declining Interests of Religion, and have vindicated with an holy Zeal the Honour of their Supreme Lord, from the Affronts of wicked and incredulous Men. These are the real and lasting Ornaments of an exalted Station. These alone are the Appendages of Power that deserve to be envied, and these are the only Attendants on the Great into a better World, and that will entitle them there to peculiar Rewards, from the Hands of a bountiful God.*

*And*

This, Madam, is the happy Lot assign'd you, wherein you are perfectly appriz'd, that your ample Opportunities of eminently promoting the Happiness of Mankind, are the noblest Advantages of secular Greatness; in protecting Truth, and making it safe to be spoken, in maintaining Liberty, and making it dangerous to evade it, you will obtain the Praises, and the Blessings of a happy, envied People, whose generous Affections you will infinitely prize, beyond the designing Flatterers, and fulsom Adulations of *Spiritual* Sycophants. But the true use of these high Advantages extends to a Future State, in which they will be principally distinguish'd, according to the eternal Principles of Right, and the undeniable Propositions of true Religion, who have themselves arriv'd at confirm'd Habits of *Liberty* and *Virtue*, and have kept up a just Sense of them in others; who have supported, by their own bright Examples, and *well-employ'd* Authority, the declining *Freedom* of an *ancient* Constitution, and have vindicated with a noble Zeal the Honour of a *great* People, from the *Affronts* of *wicked* and *arbitrary* Churchmen. These are the Real and Lasting Ornaments of an Exalted Station,

*And that your Majesty may not only very long enjoy all the Blessings of this World, and particularly that which arises from the Consciousness and Satisfaction of having contributed to the Reformation of a corrupt and dissolute Age, but may be crowned with a distinguished Glory, upon the final Approbation of the great Judge of all, is the fervent Prayer of,*

MADAM,

Your Majesty's

most Dutiful and

most Faithful Servant,

*Richard St. Davids.*

Station, *when it becomes the ASYLUM of persecuted Truth, and showers down Blessings on a free People.* These alone are the Appendages of Power, that truly deserve to be valued, *as nothing else but Truth and Liberty can promote the Happiness of Men;* and these are the only Attendants on the Great into a better World, *where it is their Title to Glory, that they have advanc'd the Felicity of this; and where none can expect the Bounties of a righteous God, who have not been just to the natural Liberties of Men.*

And that your Majesty may not only very long enjoy all the Blessings of this World, and that which particularly arises from the Consciousness and Satisfaction of having contributed to the Reformation of *corrupt and dissolute Clergymen,* but may be crown'd with the final Approbation of the Great Judge of Truth, *who created Liberty before he reveal'd Christianity, and never intended the Religion of his Son should leave the Rights of Mankind, in a worse Condition than it found them.*

*This, M A D A M,*

*is the fervent Prayer of*

*Your Majesty's most Dutiful,*

*and most Faithful Servant.*

## POSTSCRIPT.

**A**S I have assisted the Reverend Prelate in his Dedication, I have also a Desire to help his Lordship in part of his Preface ; and whereas he concludes it in this Manner, *viz.*

*I will assure Mr. W. I can easily bear all those Reproaches, that are or shall be thrown on me for the Name of Christ, and count it the truest Honour now, and doubt not it will be the greatest Happiness hereafter to suffer Obloquy, and to be loaded with Calumny for the Sake of his Gospel ; in the Defence of which, as I have taken up my Pen, so I trust I shall always be ready to lay down my Life.*

Now by his Lordship's good Leave and Favour, I think it ought to speak more Truth, and then it will stand thus, *viz.*

*I will assure Mr. W. I can easily bear all those Reproaches, that are or shall be thrown on me for the Metropolis of Dublin ; and count it the truest Honour now, and doubt not it will be the greatest Happiness hereafter to suffer Obloquy, and a Load of Calumny for the Sake of so good an Archbishoprick ; in Pretension to which, as I have taken up my Pen, so I trust I shall always be ready to lay down my immediate Diocese.*

*N. B.* The *Apologetical Defence of Liberty*, which is a large Treatise, and just finished, shall very soon be published : As also *A Critical Examination of the Vindication of the Miracles*, which last is not only intended to expose the wretched Vindicator, but to do them ample Justice against *Infidels and Apostates.*

